

A
Jan. 13.
LETTER

FROM

Edinburgh

TO

Dr. SHERLOCK,

Rectifying the Committee's Notions of

SINCERITY

Defending the WHOLE of the

B. of Bangor's Doctrine.

AND MAINTAINING

That Religion, not a Profession of it, is Religion;

That The Gospel, not a Corruption of it, is the Gospel;

That CHRIST, not the Church, is CHRIST.

In which is

An APOLOGY for the English Dissenters.

WITH

A Word or two relating to Mr TOLAND.

By GILBERT DALRYMPLE, D. D.

The FOURTH EDITION with a Pref. & P. S. & Notes.

LONDON:

Printed for J. ROBERTS in Warwick-Lane, A. DODD
without Temple-Bar, and J. FOX in Westminster-
Hall. MDCCXIX. (Price Six Pence.)

600. of Account
6. 10

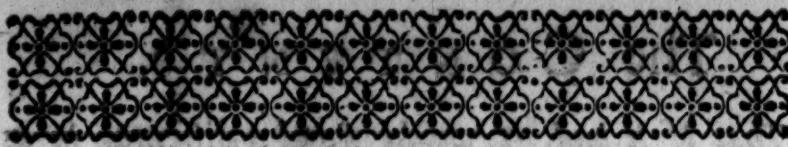
THE PUBLISHER OF THE FOURTH EDITION,
TO THE READER.

THE author of this Piece, according to some people is a *Londoner*; but, according to the truth, lives at so great a distance, that 'tis no wonder if there are many Mistakes in the three Former impressions, and a few in This.

In the Third edition some passages were omitted; some added; others explained; This is alike. The Omissions are Few; and, in the Present edition, taken notice of at the bottom of each respective page they belong to; chiefly, because the Second was found fault with for deficiency in this particular. Read the passages omitted, as inserted in the first edition, and you'll say, *In justice*, NO objection can be made to 'em; *In malice*, MANY. The author's design when he *inserted* 'em, was only to represent the wickedness of the wicked in as lively an image as possible. * His friend's design, when he *retraced* 'em, was purely to oblige the Lord of Bangor, who is well known to love the *worst* of his Enemies better than *invective*.

N. B. I have the Doctor's orders to remove the *elephant* and *louse* that were in p. 38. and to put a *drummer* in the room of 'em. The criticks, perhaps, will like the emendation; but it has spoil'd an ingenious fancy of the printer's, which no body who has seen the First edition can be a stranger to.

* A Young gentleman who, in the Doctor's absence, was intrusted to correct the Press, &c. and who is so well affected to the Dn. for his known good Sense and Abilities that (of his own accord) he omitted many severities he met with in the Original MS.



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To

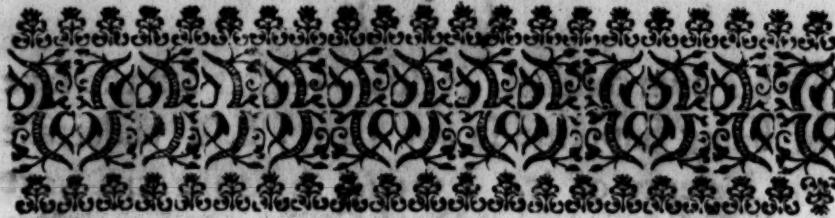
To The Reader.

N. B. **A**S often as the author charges *the church* (or clergy) with being guilty of &c. he means only those *Some of the church*, who are *really* guilty of &c. and who *call* themselves *the church*. And the character given Dr. Sh. and his cause (tho' seemingly severe) you'll find, (if you read the *whole*, is back'd with a *reason*; with *such* a reason as the *Author* takes to be a *good* one; and such a one as he apprehends *Others* will take to be *such*, 'till the Dr. or his friends shew that it is not.

'Tis desired that the *argument* in the book, not the *merriment*, may *chiefly* be attended to; that the seemingly severe expressions, being built upon *reason*, may be regarded, not as *raileries*, but as expressions built upon *reason*; and that they may stand or fall with the *reason* they are built upon. Those that mostly concern the *Com.* are built upon the Reasonings you'll find p. 43. 44. i. e. on the Argument to prove, that *the kn.* the *Com.* write for, is the *Devil's*. Read that before other parts of the book. Those that mostly concern the *Dean*, are built partly on *that*, partly on *other* Reasonings you'll meet with; which in *this* Edition are farther enforced, than in any of the *former* ones.

ERRATA.

PAge 13. l. 17. r. *insincere*. p. 16. l. 2. r. *businesses*. p. 25. l. 12. r. *against either*. p. 32. l. 15. r. *absolutely*. l. 20. r. *a Six Pence*. l. 23. r. *these*. p. 33. l. 10. r. *compremising*. p. 39. l. 15. r. *is of no*. p. 40. l. 19. r. *very*. l. 27. r. *such other*.
Besides a few more of less note.



HIGH AND MIGHTY DR.

YOU seem particularly fond of being distinguished by the controversy, and by the part you act in it. But is there any *honour*, in being at the head of a Bad cause? or is there any *modesty*, in calling it a Good one? a cause that has Less regard to religion, than to a pretence of it; More, to the authority of the church, than to the church. Your abilities might be better employ'd, and with more advantage to You and Themselves, than in attempting to establish *such* a cause! a cause which has its own weakness, and the ablest adversary, to destroy it. I know not who envies you the reputation of being employ'd in so extraordinary a work. Who is there that can perform such a task? who is there (except the dean) that would in earnest undertake it? for my part, I don't at all wonder at *his* undertaking it; for the dean must excuse me if 'tis my opinion of the dean, that he has a great deal of vanity; and a much better title than his Lordship, to that abominable character he has given of his Lordship, — that he'll stick at nothing.

There's a certain popular man in the world, who acts as if his conscience were a slave to his ambition; and whose character, as given him by

by his own conduct, is this—that for the sake of being Supreme in *any* party, he'd undertake the Defence of it. I would by no means have it thought that the D. of C. is hinted at. But let him be who he will, To give him This character, is to Name him. *

You, Sir, being a great man at this time in the church, are for making the church greater than every body else. The church, we are told, has authority in affairs of Salvation: and a christian's religion is not a christian's, but the church's. The church is a Law-giver; the church is a King; the church is CHRIST; the church is Every thing, but the church. This, we see, is the New doctrine of the committee. I find, Sir, we are to have ALL things New in a little time. Mr. Toland has furnish'd us with a New Gospel, and the Committee have supply'd us with a New Christ.

No christian will thank the committee for being so kind to the church. whether the church will thank 'em, I know not. the power bestow'd by the com. on the church is a great one: but then 'tis such a power, as 'tis neither the church's right to Accept, nor the com.'s to Bestow.

* Does not every body know the man who a few years ago preach'd the *very* doctrine of his Lp., and who now opposes his Lp. for preaching it? Does not every body know, that he still *defends* and *persists in* the doctrine he preach'd, when he preach'd the same he's opposing? And does not every body know too, what *station* and *views* he had at *that* time; and what *since*?

Does *such* a man deserve the character that is here given him; or does he not?

As to what you and the com. and others advance in favour of the church's ~~†~~ right to unchristian people, I would ask you, Who gave it 'em? Whence do they derive it? do they derive it from christ? or do they derive it from the people? not from christ; for christ never gave the church a right to incroach upon christ's: not from the people; for the people never gave the church a right to incroach upon the people's. but if they derive it neither from christ, nor from the people, they ~~cannot~~ derive it from any other quarter. if so, how it comes to be a right, I know not; nor what cou'd induce the dean to believe that the church have a right to do wrong. This, methinks, is to rob the Devil of his Right.

IN speaking of a * sincere rejector of Jesus Christ, or the two sacraments, Dr. Sh., I suppose, means to lash at Two persons; at Dr. Sh., and the Quaker: at Dr. Sh., as a rejector of Jesus Christ, by preaching up, not Jesus Christ's kingdom (as formerly,) but the clergy's: at the Quaker, as a rejector of baptism and the lord's supper. I would ask now in the first place, Whether a Dr. of Divinity's preaching up Jesus Christ's kingdom, is an essential mark of his being a christian; and consequently, Whether Dr. Sh's. thus rejecting Jesus Christ, by preaching up the clergy's instead of it, is an essential mark of his being None? In the next place, Whether embracing baptism

† Vide Dr. Sherlock's Pref. to Steb. p. 5. and Rep. of the Com. Fol. Edit. p. 9. ~~surface~~ ^{surface} Pref. p. 6.

and the lord's supper, is an essential mark of being a christian; and consequently, Whether the Quaker's rejecting them, is an essential mark of his being None? To the former of these two queries, I will venture to answer in the affirmative; to the latter You will: and then according to our two answers put together, neither a Dr. Sh. nor a Quaker, is a christian. If so, tell me Dr. Whether the sincerity you are speaking of, i. e. Whether the sincerity of a *Dr. Sh.* or a *Quaker*, has any thing to do with the sincerity of a *christian*? and consequently, Whether your objection against the doctrine of the bishop, has any thing to do with the doctrine of the bishop?

IN Page the 8th of your preface, you abuse God and the church, by telling us that God's favour is not God's, but the church's. *This* you assert (whether you design it or no) when you assert *exprefly*, that *God has committed the dispensation of his favour to the church*, i. e. that God has made a God of the church. But *where*, pray, has he done this? either in scripture, or no where: if in scripture, I conjure you to tell me in what passage of scripture; and not only in what Passage, but, in what Manner has he done it? for, either 'tis in the Express words of that passage, or in your own Construction of it: if in the Express words of it, then *the bishop*, I'm sure, will give up the point: but, if only in your own Construction of it, then *you*, certainly, ought to give it up; for, in this case, to maintain it, is to say *your own construction of a passage in scripture*,

scripture, is that passage. But let me tell you Sir, I shall as soon believe a lawyer is law, because *you say* he is law, or that a divine is divinity, because *you say* he is divinity, as that your dictates are scripture's, because *you say* they are scripture's. when the devil tells me that the church of *the devil* is the church of *christ*, shall I believe him? or when a profane interpreter tells me that a profane interpreter's construction of scripture, is scripture, shall I believe him?

You carry on your story indeed very plausibly, when you assert that God has not only given Man the disposal of God's favours, but has even * prescrib'd to him, in the scripture, *means* and *rules* how to dispose of 'em. Your being so particular in asserting your falsehood, gives such a *colour* of truth to it, as might induce those who know neither Dr. Sh. nor the scriptures, to believe you, and, *in humanity*, not to think you capable of belying God and the Gospel twice within two lines. but there are *some* in the world, who have learnt God and Dr. Sh. better than so. there are *some* who have their senses and their christianity about 'em; and who love truth better than a colour of it. *these* men, you must imagine, will be apt to charge, not God, but Dr. Sh., with making God's favour to be at the disposal of such as know not how to dispose of it.

I beg, doctor, you won't be angry at me for agreeing with this sort of men in this sort of

* Pref. to Steb. p. 8.

sentiments ; at least till you have been pleas'd to inform the ignorant world *when* and *where* God dispos'd of his own prerogative to his creatures ; *when* and *where* he prescrib'd any Means and Rules for the use of it ; and *what* are those Means and Rules. 'Till you have made these things as clear as the light, give me leave to think your doctrine a bad one ; and your defence of it a worse : a defence that wou'd cheat the ignorant into the belief of things which are only fit for the *dean* to Teach, and for the *ignorant* to Believe. But it's to be hop'd but *few* men have ignorance enough for the *dean's* purpose. for my part, I have a better opinion of the *understandings*, as well as of the *christianity* of *christians*, than to think the *dean's* gospel will pass for our Saviour's.

In *Page* 10th, you make the church and your self ridiculous, when you advance, that the church's sentence is not the church's sentence, but a Declaration of God's : " The church (say " you) judges, *i. e.* *passes sentence*, accordiug to " God's will ; therefore does, in truth, *pass* no " sentence of its Own, but *Declares* the sentence " of God.—He that has eyes to see, let him see that the church's advocate, instead of denying that they are chargeable with the guilt they are charged with, gives a *new name* to their guilt, and calls it *declaring the sentence of God*, *i. e.* (properly) the will of God, as notify'd in scripture. But to declare the will of God, as notify'd in scripture, goes no farther, than to declare that

he

he who is *certainly Insincere*, is a *sinner*, and shall be punished by *God* as such. Now I would ask, Whether the church don't take upon them to *judge* who *is*, and who is *not* insincere, and to pass Sentence on him as insincere, whom they do *but presume* to be insincere? To the Question * you have answered *Yes* already. I'll ask you again then, Is this *declaring God's will*? *God forbid!* reader, if any man tells you so, answer him, that 'tis not the will of *God*, but the will of the church. I wish indeed that *God's will* were the church's; but, pray *God*, the church's may never be *God's*. The will of *God* is, that he, and he *only*, who is *certainly* insincere, shall be punish'd by *God*, as insincere: The will of the *Church* is, that not he only who is *certainly* sincere, but even he whom the church *presume* to be insincere, shall be punish'd by *God*, and the *Church* too, as insincere. Away with this ridiculous will of the church! away with this ridiculous notion of *declaring the will of God*!— ridiculous indeed! monstrous! abominable! I insist upon it, that by the will of *God*, as reveal'd in scripture, it is reveal'd, that *insincere* men shall certainly be punished in the *next* world; but that it is *not* revealed, that the *Dean of C.* is an *insincere* man (tho' most people think him so,) or that he shall be punish'd in *this* world for his being so.

*T is plain now what *God's will is*, and is

not : God's will *is*, that the man whom the *all-knowing* God *knows* to be insincere, shall be punished by God, for insincerity ; 'tis *not*, that the man whom the *unknowing* church *presumes* to be insincere, shall be punish'd either by God or the church (much less *both* by God and the church,) for insincerity.

'Tis merry to hear a *blind* man's notion of colours ; 'tis equally merry to hear the dean of C's account of *sincerity*. You have it in p. 12. of his preface, where he shews neither wit nor argument, but an indeavour at both, when he puts foolisher notions than a papist's (*i. e. his own*) into the head of a papist ; making him talk to this purpose, when a protestant bishop goes about to convert him : " My lord, for what purpose would you convert me ? I am *at present* sincere in the profession of popery ; and by your lordship's principles, sincerity will intitle me to the favour of God, as well in " My communion as in Yours. To what end " then should I listen to the means you propose " of bettering my judgment ? Here, Sir, either you mean for the papist to speak of sincerity in *his lordship's*, and *its own* sense, or you do not : If you do *not*, 'tis impertinence, and we may as well suppose the papist to be talking to the moon, as to his lordship : but if you *do*, 'tis absurdity, and will stand thus in its full light. " -- Sincerity requires I should, *as long as I live*, " listen to all means proposed to me for judging " and acting *aright* : I have listened to all such, " till

" *till to Day: Till to Day* therefore, I'm *Sincere*:
 " *But to Day, more such Means are proposed*
 " *to me; what shall I do in this case? Why, as*
 " *I am sincere till To Day, I'll not listen to them;*
 " *i.e. I have been Sincere hitherto, therefore I'll not*
 " *continue so.* The papist is much obliged to
 the Dn. for putting his own non-sense into the
 mouth of the papist. --- In kindness to the
 pope, I'll dwell a little longer on shewing him-
 self to himself, according to the Dn's account
 of him. The pope, we'll suppose with the Dn.
 has been all along *till To Day*, very *sincere*? why?
 Because he has acted according to a Judgment,
 which, till *To Day*, he has us'd All the means
 he could come at to be *right* in. *To day*, we'll
 suppose, an english bishop proposes to him New
 and Clear reasons against popery, and for his
 conversion: *To Day* therefore he has *more* means
 to come at, than he had *Yesterday*, of being *right*
 in his judgment. He *slights* these *New means*;
 he *knows* he *slights* them; and yet at the same
 time *thinks* (if we'll believe the dn,) he makes
as much Use of them, and (if we'll believe the
 dean again) *really does* make *as much Use* of
 them when he makes *no Use* of them, as if he
Used them. -- This *absurd* meaning, Sir, is
 yours; or else a meaning that is *not to the pur-
 pose*: for (as I said before) either you, and your
 Friend the pope, in this conference, speak of
 sincerity in his *Lordship's* and *its own* sense, or
 you do not; if you do *not*, I still say the pope
 and you are two *impertinent* fellows; and then

pray

pray get you gone, both of you, about your own business, for his lordship and I have nothing to do with you: But if you *do* speak of it in That sense, then I'll beg leave to repeat what that sense is: A man can never be said to be sincere in *that* sense, but when in the love of rectitude he uses all the means he can come at to *rectify* his judgment, before he acts according to that judgment: To say then (as you and the pope most strangely do) that the pope when he has *slighted* the *last* means that have been proposed to him for *rectifying* his judgment, and *knowingly* slighted them, is as sincere as he was *before* he had slighted them, *i.e.* To say such a one is *Sincere*, in *his Lordship's and the True sense of Sincerity*, is in effect to say that Acting according to a judgment which one has *not* used All the means one could come at to be Right in, is Acting according to a judgment which one *has* used All the means one could come at to be Right in.

NOTHING is properly Sincerity, but what is Sincerity in it's *whole* sense; this *last* is Sincerity in it's *whole* sense; this *last*, and this *last only*, is Sincerity in *his Lordship's*, as appears from a very true account of it in a little Piece against Mr. Steb. which I would fain recommend to those two men, the Dean and the Pope.

So it seems that Sincerity in its Whole sense and in his Lorship's, is quite a different thing from what it is in Yours: In Yours, it signifies no more than a man's Acting according to his judgment

ment, as informed by all the means he *has* used to inform it *aright*: In its Whole sense and his Lordship's, it signifies his acting according to his judgment, not only as inform'd by All the means he *has* used, but by all the means it *has* been in his Power to use, to inform it *aright*. This distinction to me, I confess is a material one, though *prima facie* so small as to be overlook'd by you, and indeed by all who have written against christian sincerity. By overlooking it you and they have been led into one error, and by that into a thousand more.

WHAT I have been saying *at large*, is briefly this. A sincere papist, according to his lordship, has a title to the Favour of God, *as being Sincere*: But you can't say that therefore a papist *hitherto Sincere*, has a title to the favour of God *as being Sincere*, when he *ceases* to be *Sincere*. --- This indeed is the case.

AFTER having troubled the reader and my self with an account of the way which the dean thinks would be a *wrong* one of converting a papist, 'tis worth while to enquire which way the dean thinks would be a *right* one? Why, in order to convert him, the dean's doctrine tells us the dean would argue with him thus: " *Damnable wretch!* thou art in a *Hellish way!* Go on, and though thou art *sincere*, thou wilt be *damn'd*. --- But look here; My way is a *Heavenly* one, My way is the *only One* *intrinsically Right way*; come into it, tho' *sincerely*, and thou shalt *infallibly* be saved."

--- This indeed is a right Popish method of making protestants papists; but no body's except the Dn. of C's Protestant method of making papists protestants.

IN short, Dr. I'd not have you puzzle your self any longer about these matters. At least, I'd not have you trouble your head about converting papists to be protestants, till you have converted protestants to True protestantism: In order to this, I'd advise you, in the first place to convert *some* of the church of *England* to the church of *England*; and in the next, to convert the Dean of C. to Christianity.

THE Dn's and the * Com's account of *rectitude* is as wrong as their account of *sincerity*: Which I much wonder at; for, methinks, they should have taken more care than to Transgress *rectitude* in Describing it.

SALVATION, say they, does not depend upon a *sincere* way of Worship, but upon a * *right* one: upon the *only ONE Right* way. Now let us see *Which* is this *only ONE Right* way. Dr. Sh. (being a *church of england* man) will tell us that *his* is; why? because in the *sincerity of his heart* he BELIEVES it is: Dr. Cal. too (being a *dissenter*) will tell us that *his* is; why? because in the *sincerity of his heart* he believes it is, *pari ratione* Dr. Cal's is the *only ONE Right* way, because in the *sincerity of his heart* he believes it is.

So, according to Dr. Sh., there are two *only ONE Right ways of Worshipping God.* But in answer to this, says Dr. Sh. I don't only *BELIEVE* mine to be such, but am *SURE* it is; because the *scripture* (which is infallibly true) tells me it's such. Does the scripture, pray, in *express* words, say, the *church of england* way of worshipping God is *the only ONE Right way* of worshipping God? no; ——why, then 'tis not *the scripture*, but *Dr. Sh's construction* of scripture, that tells him the *church of england* way (*i. e. his own way*) of worshipping God, is *the only ONE Right way*. Now this is as strong an argument that Dr. Cal's, as that Dr. Sh's, is *the only ONE Right way*: for as *Dr. Sh's Construction* of scripture tells *Dr. Sh.* that the *church of england's* way of worship is the *only ONE Right way*, So *Dr. Cal's Construction* of scripture tells *Dr. Cal.*, the *dissenter's*, (not the *church of england's*) way of worship is the *only ONE Right way*. The question then comes to be this, *Which is the only ONE Right way of construing scripture*, Dr. Sh's, or Dr. Cal's? Dr. Sh. will say Dr. Sh's is; why? because Dr. Sh. after an honest and impartial examination of his, *sincerely BELIEVES* his to be such. Dr. Cal. too will say, Dr. Cal's is; why? because Dr. Cal. after an honest and impartial examination of his, *sincerely BELIEVES* his to be such. Indeed, if *this* be a reason why *Dr. Sh.'s construction* of scripture is an *only ONE Right construction*; 'tis equally a reason why *Dr. Cal's* is *ANOTHER only ONE Right construction*.—Thus we see that as (according

to the dean and the committee, &c.) there are two *only* ONE Right ways of worshipping God; so (according to the dean and the committee, &c.) there are two *only* ONE Right ways of construing Scripture.

In short, it appears that if I choose *this* communion sincerely, I choose aright; and if I choose *that* communion, (tho' the most contrary to *this*) sincerely, I choose aright. So that the ridiculous notion of an *only* ONE Best choice in opposition to a Sincere one, infers as many *only* ONE Best choices, as Sincere ones.

HERE we find the argument advanced a little while ago in *prejudice of Sincerity*, ends in its favour; and that Dr. Sh. himself, who, according to himself, has made the very Best choice of a communion, (*i. e.* the Best God will expect from him,) can hope for nothing from it on any other score than its being such a choice as *sincerity* directs him to. For, even according to Dr. Sh., God's favour attends a christian's worshipping God, *then*, and then *only*, when he worships him in the *only* ONE Right way; and that way Dr. Sh. has pitched upon is Dr. Sh.'s *only* ONE Right way, Because, and *merely* Because, he's directed to it, not by *prejudice*, not by *authority*, not by *interest*, or *chance*, but by *sincerity*: And I still insist upon it that, by parity of reason, the way Dr. Cal. has has pitch'd upon is Dr. Cal's *only* ONE Right way, Because he's directed to it, not by *prejudice*, not by *authority*, not by *interest* or *chance*, but by *sincerity*.

It mayn't be amiss now to take a short review of the dean's and the committee's argument. They make by it *two distinct* things of worshipping God in a *sincere* way, and worshipping him in a *right* one; will have God's favour to attend none but a *right* way; will have the churchman's to be a *right* one, and the *dissenter's* only a *sincere* one: God's favour then, according to the dean *Q. a.*, attends *but One* of these two ways, because, according to the dean *Q. c.*, *but One* of them is a *right* one. Now upon examination it appears that That *One Particular* way which (according to the dean *Q. c.*) is a *right* one, is to be deem'd a *right* one *because* and **ONLY because** he who follows it is *sincere* in it: *for the same reason* then, that *other Particular* way which, *as being distinct from This*, (according to the dean *Q. c.*) is a *wrong* way, is to be deem'd a *right* one, when he who follows it is *sincere* in it.

We find at last that the *Two only ONE* Right ways of worshipping God, amount to *but ONE*; that a *sincere* way, and a *right* one, are one and the same; and that if God's favour is sure to attend *One* of these two ways, a sincere churchman's, or a sincere *dissenter's*, 'tis *equally sure* to attend *Both* of them.

Thus have I traced the dean's doctrine of *sincerity* and *rectitude*, consider'd in its own *necessary* meaning, to this *necessary* consequence, *viz.* that it *asserts*, and *denies*, the very same thing; is thereby repugnant to it self; by being so, is a very false doctrine, because no doctrine that's repug-

repugnant to it self can possibly be true. That it's repugnant to it self, is apparent to those (tho' only to those) who examine it; who examine it with *as much care, and with as little partiality,* as *such a subject has a title to.* Certainly, To say with the dean, that it's not a christian's duty to Worship God and Construe Scripture, in the way *his own sincerity directs him to,* but in that which is the *only ONE Right way in it self,* is to make Two DISTINCT things of Worshipping God and Construing Scripture *sincerely,* and Worshipping God and Construing Scripture *aright:* — To say at the same time with the dean, that the dean, by Worshipping God and Construing Scripture only in *that way which his own Sincerity directs him to,* Worships and Construes in that which is *the only ONE Right way in it self,* is to make ONE AND THE SAME thing of Worshipping and Construing *sincerely,* and Worshipping and Construing *aright.* — Whether or no it is justice to charge *such a doctrine* with *asserting and denying the very same thing,* I leave *all men, except the authors of it,* to determine.

THE dean, by this time, perhaps, will be for giving up the *old question,* and for proposing a *new one.* Being forced to drop his first Distinction (between a christian's being in a *sincere way* and his being in a *right one*) he'll be inclin'd to try the fate of a second; namely, Between *one christian's sincerity and another's;* making it a question, Whether, tho' God's favour follows *every*

every christian's sincerity, it does not follow *this* christian's sincerity MORE than *that* christian's; a churchman's MORE than a *dissenter's*; and consequently Dr. Sh's MORE than Dr. Cal's? To this I Answer, that God's favour follows the sincerity of a christian, not consider'd as the sincerity of a church of england christian, but as the sincerity of a christian, and therefore the utmost degree of sincerity in a *dissenting* Christian, has as good a title to the Utmost degree of God's favour, as the utmost degree of sincerity in a church of england christian; consequently Dr. Cal's sincerity, if as much as Dr. Sh's, is intitul'd to as much of God's favour as Dr' Sh's.

Obj. But how can this be (says Dr Sh')? sure there's a difference between being Sincerely *in the Right*, and Sincerely *in the Wrong*! Dr. Sh., as being a Sincere churchman, is Sincerely *in the Right*; Dr. Cal. as being a Sincere *dissenter*, is Sincerely *in the Wrong*.

To this objection I have answered before, that the *Sincerity* of Dr. Sh.'s choice of the church of England communion, not his *Choice* of the church of England communion, constitutes the *Rectitude* of his choice; its sincerity, and its sincerity *only*, MAKES it a *right* one; take away then its *sincerity*, and its *sincerity only*, and it's a *wrong* one. To say therefore that there's a difference between a christian's being Sincerely *in the Right*, and Sincerely *in the Wrong*, is an Odd way of talking; and has either *no* meaning, or none but *this*, viz. that there's a difference

rence between a christian's being sincerely *sincere*, and sincerely *insincere*.

BUT supposing *sincerity* and *rectitude* to be two *distinct* things ; and that of these two persons a sincere Churchman and a sincere Dissenter, *but One is in the Right* ; this supposition will stand Dr. Cal. in as much stead as Dr. Sh. ; being as much in favour of the *dissenter's Rectitude*, as of the *churchman's* : for, from whence, pray, does Dr. Sh. conclude that the sincere *churchman* is sincerely *in the Right*, but from Dr. Sh.'s *sincere Belief*, that he is so ? Has not Dr. Cal. then the same reason to conclude the sincere *dissenter* is sincerely *in the Right*, from Dr. Cal's *sincere Belief* that *He* is so ?

THE Dn., by this time will be for marching off from the second question, as before from the first : The next objection he'll fix upon I'll guess to be this, *viz.* 'that If when a christian chooses a communion, the *Sincerity* of his choice *constitutes its Goodness*, then certainly its *Degree of goodness* is *in proportion to its Degree of sincerity* ; and if so, as the dissenter does not *give*, nor *seem to have*, so good Reasons for dissenting from the church, as the churchman for assenting to it, there is a less *Seemingness* of *sincerity* in the *dissenter's choice* than in the *churchman's* ; and if a *less Seemingness* of *Sincerity*, I may say *less Sincerity* ; for as I cannot *see* his *Heart*, I have no other rule whereby to judge of it, but by its *Seemingness* : ' Since by this rule then, which is the *only* one whereby I can compare

compare one man's sincerity with another's, I find the dissenter's choice of a communion to be less *Sincere* than the churchman's, 'tis plain the dissenter's is a *Worse choice in it self* than the churchman's.

I may perhaps have occasion to answer this objection elsewhere; so that at present I need only to observe that it will stand in a dissenter's mouth against a churchman, exactly in the same manner as in a churchman's against a dissenter; and is as strong an argument against *charity*, as either of 'em. A sincere churchman, *as such*, must believe there is more reason *on the churchman's side* than *on the dissenter's*: A sincere dissenter, *as such*, must believe there is more reason *on the dissenter's side* than *on the churchman's*: And as a churchman's conscience, not a dissenter's, must be judge of a church-man's sincerity; so a *Dissenter's Conscience*, not a *Churchman's*, must be judge of a *Dissenter's Sincerity*. In these circumstances the one must *in duty* have a good opinion of the other: and as long as he can see No insincerity, must *imagine None*: for, what in Other cases is *right reason's rule*, in This is *charity's* --- [*Non apparentis, & Non Entis, eadem est ratio.*]

But you'll say, To think so charitably is a difficult thing. Difficult indeed, to a *Wicked* mind! — but Easy to a *Good* one.

I can't close this head without taking notice of a thought that forces it self upon me whether I will or no; namely, that if the *Utmost seemingness of insincerity* is *insincerity*, I need not tell

Dr. Sh. *Which* man in the eye of the world is at this day *the most insincere* man in the world. *

So much for sincerity and rectitude. I think I have sufficiently unmask'd your dark doctrine concerning 'em; and expos'd it in *all* its various colous and complexions.

Look out now for *a new cause*, or for *a new defence* of the old one: it totters mightily, and will certainly fall in a very little time, if you or the committee don't get a better prop to it than Mr. Law. 'Tis current here, that this Mr. Law you talk of is a nonjuror, and, as such, a professed Enemy to the english establishment both in church and state. If so, 'tis strange to Us that Mr. Law's sentiments should be the sentiments of the committee; 'tis stranger still that no less than Two members of the committee should *tell us so*. But though they are the committee's sentiments, let no man think they are the church's. --- *Who* or *What* is the church, I shall have occasion to inquire hereafter: in the mean time, I need only to observe that if the committee are the church, then indeed Mr. Law's doctrine is the church's: but if the Church of England is the church, Mr. Law's doctrine is, not the church's, but Mr. Law's. To the Churchman that thinks Mr. Law, (though a *Hickfian*) writes for the Church, and for that reason admires him, I would propose this que-

* *Vide* the Note at bottom of p. 8. --- Compare Dr. Sh's conduct with *that Gentleman's*. Do they *differ*? tell me, in *what*? Do they *agree*? tell me then, Whether Dr. Sh. is *seemingly sincere*. stion

stion; *Which is a Fool, the Churchman, or Mr. Law?* If Mr. L., in opposition to Mr. L's Conventicle, writes *in favour of* the Church, *Mr. L.* is a Fool: and then, pray, why does the Churchman admire *a Fool*? But if Mr. L. in favour of Mr. L's Conventicle, writes *in opposition to* the Church, *the churchman* is a Fool (for thinking Mr. L's doctrine is the doctrine of the Church:) and then pray, what is Mr. L. the better for a Fool's admiration?

HENCE it appears that Mr. Law's defence of the committee, does not *justify* but *expose* 'em. Now since Mr. L's sophistry is *useless* to 'em, and since your own is *exhausted*, I am at a loss to know from what quarter they expect a recruit. The dean I know relies on Mr. Steb., as much as the com. does on the dean. I hope what is here advanced will contribute to make him and you and the com. converts to right reason and the Gospel.

As to Mr. Steb's first treatise, I need only to *condemn*, not to answer it. I find we are to expect an *answer* from another: though for my part, I think it as much beholden to your opinion of it for deserving one, as a fop is to gold lace for being a fine gentleman.

I long for some New opinions from the com. and to know what the com. can say in excuse for the com. I doubt not but the dn. (after his wonted way,) is now in search for some *new Meanings* for 'em. What these *next Meanings* will be I don't know, nor I believe Any One man except One; namely the *Dean*.

AN inconsiderable member of the Com. longs, it seems, to re-persecute his Lp; but finding the K. stands in his way, repeats your own sneer at the K. He's very angry at the Royal writ; but does not at all doubt the convocation's surviving it: and if they survive it, (according to him) they'll do wonderful feats indeed! tho' they have miscarried in their first accusation, they will then venture at a second; and that second, we are told, shall be *this*: — *That his Lp. denies 3 are 1.* — HITHERTO his enemies have represented him as having *too much* respect for our Saviour: SHORTLY, he is to be represented as having *too little*. Let 'em go on as they intend, and his Lp. will have *nothing* to fear, but *more Victory* to hope for. If they add ten thousand Charges against him, I'll lay as many Odds as there are Members of the committee to One, that this One still gets the better of 'em: and that the Bishop will be abler to *Defend* the Bishop, than the com. to *Oppose* him.

IN p. 3. of your Pref. you ask a Question about *a trifle* with all the *solemnity* in the world. — I call upon your Lp. (say you), By all the Regard that is due to *Truth*, to *Religion*, to the *Gospel*, and to the *Church of Christ*, to tell me, *without Disguise*, --- **WHAT AUTHORITY** YOU ALLOW TO THE CHURCH. a mighty important Question indeed! 'tis just as if I should ask a man *What o'Clock it is*, in this manner, --- Friend, I call upon you, By all the Regard that is due to *Truth*,

Truth, to Religion, to the Gospel, to the Church of Christ, to tell me, without Disguise, WHAT O'CLOCK IT IS.—Truth, Religion, the Gospel, and the Church of Christ, have just as much to do with This question, as with the Former.

So much for the *manner* of your question. To the *matter* of it I have very little to say, Except that these two questions should always go together;

{ How much AUTHORITY has THE
CHURCH?
{ How much HUMILITY has Dr. SHER-
LOCK?

THE Latter you'll say, is an *impertinent* question: I'll say the same of the Former, and that his Lp's *best* answer to it is This—that it deserves *None*. *

IN short, what Authority the church has *not*, (I believe) is *no* Question with his Lp.: What authority it *has*, is a *Question*, and will Always remain so. The best resolution of it I can give you at present, is the following; — *viz.* that the church hath authority Enough to punish You and Others for abusing his Lp., the *press*, and the *pulpit*, in that insolent manner you do.

* The point in question between his Lp. and the Com. is, How much authority his Lp. by his Doctrine *already published*, has *actually DENY'D* to the Church? To prove this, 'tis *impertinent* to ask How much authority, he in his own *private Sentiments*, *not yet published*, **ALLOWS** to the Church?

perhaps

perhaps I ought not to mention *you* and the *pulpit* in the same period; because a correspondent of mine in the temple assures me, you hardly trouble it thrice in a twelve-month.

ONE thing further I must observe relating to the Question you propose, and then hope to have done with *Question and Answer*. 'Tis only to tell you, that tho' it be a great question *with you*, Whether the bishop, in the *whole* of the bishop's doctrine, is *against* All authority, 'tis a *very little* one *with me*, Whether the dean, in *some parts* of the dean's, is *for All*. 'Tis true, at the same time, that in those very parts, the dean, by his method of giving All authority to the clergy does in effect *deprive* 'em of All, by making it *All* center in *That* which they have *no Right to*. but for this consequence the laity are to blame, not his Design, but his Inadvertency.

AMONGST all the flagrant falsehoods which have been so liberally fulminated against his Lp. from the press, the pulpit, and the mob, I cannot find that the most daring of his enemies has yet thought fit to charge him *in express terms*, with preaching down *ex professo* All authority in the church; but only with preaching it down, by preaching down all Absolute human authority. So that when you and others say his Lp. allows No authority to the church, you mean not, in reality, to charge him with that as *his doctrine*, but as a *consequence* of his doctrine. but is it *his lordship* that makes that consequence? no; he says not a word about it. why then, it either makes

makes it self or is made by his enemies: if by his enemies, then his enemies must blame for it, not his Lp. but his enemies; on the other hand, if it makes it self; i. e. if it follows *unavoidably* from the Doctrine his Lp. has asserted of the church's *having no Absolute authority*, then the question comes to be this ---- Whether you'll admit that Doctrine to be a *True one*, or not? if you admit it to be a *True one*, then To say the Consequence you blame his Lp. for, follows *unavoidably* from the Doctrine his Lp. has asserted, is to say it follows *unavoidably* from the *Truth* his Lp. has asserted? and if so, when you blame his Lp. you blame the *Truth*, for Asserting it. This is the drift of what you offer against the *Consequence* of his Lp's Doctrine, *supposing you admit that Doctrine to be a True one*: but if you say you do not admit it to be a *True one*, you *expressly Assert* what in other places you'd be thought to *Deny*, i. e. that the church *have Absolute authority*; for, that the church *have not Absolute authority*, is *re ipsa* the Doctrine of his Lp.

WHAT I've been insisting on in a Great Many words, I'll repeat in a Few. The authority his Lp. denies to the church, is an *Absolute authority*: An *Absolute authority* you *confess* the church *have not*: By asserting then that there's *no authority* for the church to have *but That* which his Lp. denies 'em, you assert that there's *no authority* for the church to have *but That* which you *confess* they *have not*. I would ask you now

in the first place, Do you your self stand to it that the church have *no* Absolute authority ? to this you *dare not* say *NO* : I would ask you again, Do you your self *censure* the *Bp.* for *that* *very* *doctrine*? to this you have *often* said *YES*. Why, then permit me to put this fair question to you;—*Which* of these two points are you *sincere* in: In *denying* with the *bishop*, that the church have Absolute authority? or, In *censuring* the *bishop* for denying it? 'tis manifest you do both: and that you cannot be *sincere* in Both, is equally manifest, because they are **Contradictories**.

IN answer to what you advance at 4th or 5th hand upon *absolute* and *properly*, I refer you to two things: *Common sense*, and the *Dictionary*. I have nothing farther to say to you upon this head, except that You are as much beholden to *absolute* and *properly* for *Mirth*, as a *Waterman* to *sculler, oar, for Six-pence*.

By this time Any reader is able to judge of the Controversy. He has two questions before him: The First is *exceeding difficult* to determine; namely, Which of those two has the right to dispose of God's favour, God or THE CHURCH? GOD's vindicator will have it that GOD, and GOD *alone*, has the right to dispose of the favour of God: THE CHURCH's vindicators will have it, that THE CHURCH (not God) has this right. I leave *every* *body's* common reason (*except* THE CHURCH's) to determine the point. THE

THE second difficulty is this ; —— Whose km. is the km. of Christ, CHRIST'S or THE CHURCH'S ? CHRIST'S vindicator contends that Christ's km. is CHRIST'S, and wholly Christ's : THE CHURCH'S on the other side (Many of 'em) seem to insist upon it that Christ's km. is THE CHURCH'S ; and wholly the Church's : Some of 'em indeed will have it that it is Both wholly THE CHURCH'S and wholly Christ's too ; Others are for Compromising the matter, and insist upon it that it is partly Christ's, and partly The Church's, i.e. that Christ's km. is but Half of it Christ's. Here indeed are a great many points to be determined : I again leave every body's common reason (except the Church's) to determine 'em.

Such are the Bp's sentiments ! Such are the C's ! The B. will have it that the church has only the church's Prerogative : the C. will have it that it has not the church's only, but Christ's ; that it has not Christ's only, but God's.

In what manner now must we think of the Bp ? In what manner must we think of the Com. ? what encomiums can flatter the One ? or what outcries, what malignity can abuse the Other ? To such a Bp. the Panegyrick of a Pliny is no Compliment : On such a Com. the Invective of a Juvenal is no Satyr.

* A late writer against Mr. Toland is angry at his Lp. for Mr. Toland's being in the Right in

* Vid. Mr. Mangey's Ans. to Nazarenus.

some points, and therein agreeing with his Lp.
 † Another Author too, who is a dull one indeed, (I forget whether I mention'd him before) calls Mr. T. with an Irony his Lp's * HONOURABLE ~~affessor~~. These Gentlemen seem to think, that if among Many ~~BAD~~ opinions a man has One ~~GOOD~~ one, that ~~GOOD~~ one is, *for that very reason*, a ~~BAD~~ one. According to them then, if among a Great Many *half-pence* in my pocket I happen to have a guinea, that guinea therefore is no guinea, but a *half-penny*. 'Tis circumlocutorily allèdg'd that Mr T. is a Deist; has either *no* notions, or *wrong* ones, of Christ's km.: that therefore from Mr. T's Agreeing with his Lp. that If there be such a thing as a km. of Christ, Christ alone is *King in that Kingdom*, it follows that Christ Alone is *not King* in that km. ---- a committee-consequence indeed!

WHY should it be made a new Charge against his Lp. and the Truth, that Mr. T. (the reputed Deist) Agrees with Them, and Differs from the Com.? 'Tis either *reason* or *religion*, that induces him; if *reason*, 'tis *weak* in any *advocate* for the *com.* to charge his Lp. with a *deist's* having *more reason* than the *Com.*: but if *religion* induces him, 'tis still weaker in an *advocate* for the *com.* to charge his Lp. with a *deist's* having *more religion* than the *com.*

Poor reasoners indeed! As if his Lp's Ar-

† A memb. of the Com. who lately publish'd a Silly book intituled *An Introduction to &c.* with a most Stupid Preface to the B. of B. Mr. P. and Mr. Toland.

* Ib. p. 6.

gments became *weak* ones by Mr. T's *affirming* 'em! — What! must a *Rich* man *throw away* *Money*, because a *Beggar* has *Money*? or, must the *Bishop* *DESERT* the *Truth*, because Mr. *Toland* *EMBRACES* it?

If the *church* may be right in *every* thing, surely a *deist* may be right in *some* thing. — 'Tis to Mr. T's *honour*, and not at all to his Lp's *disgrace*, that they *agree* in points wherein No men, that have *Sense* without *Prejudice*, can *differ*. — *His Lp.* thinks an *unwarrantable* authority, *unwarrantable*; *Mr. T.* thinks so: *His Lp.* for his opinion has *his* reason; *Mr. T.* has *his*: *Each has a good one*; The *One*, as a *Christian*, is for the *RIGHTS* of a *Christian*; the *Other*, as a *Man*, is for the *RIGHTS* of a *Man*: *NEITHER* of 'em for an Authority that Destroys Both.

WOULD you know, reader, whether the the committee-man who Hates Mr. T. in Love to God, to Christ, and to the Gospel, has a *sincere* love for God, for Christ, and for the Gospel? go to *him*, and he'll tell you he *has*; but go to *his doctrine*, and it will tell you another story. who can believe he's a *Friend to God*, who would take away *God's prerogative*? who can believe he's a *Friend to Christ*, who would take away *Christ's*? or who can believe he's a *Friend to the Gospel*, who quotes *Gospel* for doing so? does the *Gospel* command people to rob *God*, to rob *Christ*, to rob *Christians* of their own? consult the *Robbers*, and they'll tell you, it *does*; but consult the *Gospel*, and it will tell you otherwise.

I'm never so angry as when I find men burlesquing scripture by making *every* little, selfish, ridiculous doctrine *of their own*, a doctrine of scripture. The dr. I observe, is often doing this; but as often as I observe it, I imagine, they must either be weak persons or wicked ones, who take *the dr's* meaning of the scripture, not *the scripture's*, to be *the scripture's*. I pray God I may always take scripture to be scripture; and *human corruptions* of it (call 'em *the church's*, or *whose you will*) to be *but human corruptions* of it. As long as I do this, I know I shall find that *To write Down christ's km.*, is to establish *the Devil's*.

— Those who do so, we see, *disown* that they do so: their *disowning* it, makes 'em guilty of *two* things, *viz.* Of establishing the Devil's km. and of *denying* they establish it. But, pray, reader, observe *in what sense Alone* it can properly be *deny'd* that they establish the Devil's km.: — Why, *in this sense Alone*; they don't *expressly*, they don't *verbis ipfissimis* teach some of the doctrines they are charged with; which puts me in mind of the character that's given of *a profane man*, by an old favourite author of mine, who wrote *men* with a peculiar justness, brevity, and humour, above a century ago; “ *A profane man* (says he) is one that denies God “ as far as the law gives him leave, *i. e.* only “ does not say so in down-right terms, for so “ far he may go.” — The men I've been speaking of don't assert Absolute authority *in these very words* [*We assert Absolute authority,*] therefore

fore (I warrant) when they assert it *in others*, they don't assert it ; — as if because a man is going a *round about* way to *Rome*, he's not going to *Rome*. Shall a High-way man, when he has *so much* impudence, as to rob The King, or The Pr. *in a By-Lane*, have *so much More* as to tell 'em he's *not* robbing 'em, because he's not Robbing 'em *in the High-way*? or shall a Committee-man, when he has *so Little* conscience, as to deny God and Christ their Prerogative, have *so much Less* as to say he *doesn't* deny it 'em because he *doesn't* deny it 'em in *this Undisguised* form ; [*I deny God and Christ their Prerogative?*] Is denying it *in many words*, *less* denying it than denying it *in a few*? 'tis true indeed, in *other words* than *your own* you and others might have deny'd it 'em more *glaringly*, but not more *properly*, than in *your own*. This kind of modesty is, in reality, no *diminution* of guilt, but a *Disguise* of it. that it has *no virtue* in it, I Affirm : but that it has *no prudence* in it, I deny ; for, by means of this Blind you each of you escape the *inadvertent multitude's* Observing, and being Enrag'd at observing, how much their God, their *Saviour*, and *Themselves* are Abus'd by their own tolerated clergy. So that *this* part of your conduct is owing, not *to you*, but *to your fears*; and may, with more propriety, be call'd an *artful behaviour*, than a *modest one* ; inasmuch as by recurring to it, you are so far from not denying to God and Christ the prerogative of each, that you deny it 'em *as far as you Dare*,
and

and to men of penetration 'tis certain that your denying it *so disguisedly*, does not *hide*, but more than Any thing *express*, the *Heinousness* of your denying it ; by shewing that you have wickedness Enough to be guilty of, what even you Your selves are *Asham'd to have it thought* you are guilty of.

BEFORE I go on, or rather Before I stop (for now indeed I begin to be weary of you), I must make one observation for the use of such as say the Bp. is *against the Church* ; why ? why, (say they) he denies All Authority *to the Church*. nonsensical Cant ! they may as well say the Bp. is *against All Mankind* ; for when he denies *All visible humane Authority in the affairs of Conscience and Salvation*, the authority Deny'd is Deny'd, not *to the Church Alone*, but *to All Mankind*. When a man has lost the Use of his *Limbs*, is it proper to express it by saying he has lost the Use of his *little Toe* ? or, when an Authority that belongs to *no man* is Forbidden *all men*, is it proper to say it's Forbidden *the Church* ? who in the List of Mankind do but come under *this number*, — *A Handful*.

I N short, these two or three men, *the church*, bear the same proportion to the rest, as the drummers of an army to an army, or as the dean of C's good qualities to the bishop of *Bangor's*.

I T appears now that [*the church*] has made the Bp's enemies impertinent ; 'twill appear presently that this Impertinence is *of use* to 'em ; and

and that there's an end to serve by this word *Church*, which scarce any other word could contribute to. For 'em to say his *Lp's* doctrine tends to overturn all *Mankind*, would be a *romantick* account of it, and regarded as such; and perhaps procure a great many *laughers*, but no *beliefs*; nor would such an accusation raise in people's minds so bad an idea of *his lp's doctrine* as of *it self*: but, To say (as they do) that his doctrine tends to overturn the *church*, is *Alarming*; rouses an *Attention* to it in every man, and an *Aversion* in such, as are led, not by *sense*, but *sound*, and, for matter of Headpiece, differ from *Beasts* in *this*, —— that they are *not called* so. That word *Mankind* is of no weight with the *Mob*: but by those Two words *CHURCH* and *CLERGY*, you may manage 'em, as *Plow-men* do *horses*, by *Hia Wo—Church* (i. e. the *name* of it) *the mob* are as fond of, as a *child* of a *Hobby-horse*; and *Clergy* they *Love*, as a *Clergyman* does *Plumb-pudding*. For this reason the *Bp's* enemies when they write (well knowing they only write to *the mob*) take special care to remember these two words; and you shall meet with *church* and *clergy* in *Thir mouths* as frequently, as *thee* and *thou* in a *Quaker's*. As for the *Dn.*, indeed to do justice to him, I think he does not mention this word *clergy* very often; but *church* is as dear to him, as for *God's sake* to a *Beggar*, or as *god damn ye to a Bully*.

THUS far I have been shewing that the *Bishop's* sermon against *All visible human authority*

in affairs of Conscience was preach'd, not *To the church Alone*, but to *All Mankind*; and if against one of 'em, against both.

LET us suppose now in complaisance to the dean that the Bishop's sermon had been preach'd, not *To All Mankind*, but *To the church Alone*. what ground is there in this case for the dean to *insinuate*, and for others to *assert*, that it is *against the church*? why, (say they) it Opposes the church's *Authority*: in what? in *Asserting Christ's*

— a wonderful Compliment to the church! that the bishop is *AGAINST the church*, by being *FOR Christ*! But is his Lp. *Against All the church* (i. e. *Against All the clergy*) by being for *Christ*? surely he is not. surely they are not *all Against Christ*. I wou'd hope that but *very Few* of 'em Maintain that our blessed lord is *not sole king in his own kingdom*; and consequently that his Lp. Opposes but *few* of 'em, by Opposing such an Extravagant doctrine.

If one were to judge of *all the Clergy* by *some* of 'em, or if those who call Themselves the Church, were the Church, * Christianity and the Church would be very remote from one another.

If the wicked men, whom every body sees I hint at, are the church, no doubt but the church and such orthodox persons will think Me very

* In the *First Edit.* the Sentence went on thus----*Christianity* now, as *Christ* formerly, might be said to stand between two Thieves, *the Ch. and the D.*

hetrodox for talking at this rate Against the church, and in Favour of those two hereticks, *truth* and *the bishop*. I freely confess I *am*; I always *was*, and I always *will* be (in spite of the church), a sincere friend and servant to 'em, to the Utmost of *words* and *wishes*; and am sorry for nothing more, than that I have *nothing* Better to serve 'em with. I declare I cou'd as freely *die*, as *write*, for their service.—As I'm a *Friend to them*, so I'm an *Enemy to such* (and *only* to such) as are *their's*. If *All* the church, *i. e.* if *All* the clergy, were in that number, In Respect to the clergy I should be sorry for it: But thanks be to *God*, and to *Some* of 'em, that *some* of 'em are *out* of it. *these* I perswade my self, will think me no *Adversary to Them*, by being so to the *Rest* of 'em. No *good* clergyman can be *Angry* at me for reflecting upon *bad* ones; No *bad* one can *disturb* me by his *Anger*.

AFTER having said so much *in Opposition* to the Dn., the world will excuse me (tho' perhaps *not easily*) if I offer *SOMETHING in his Favour*. The Dn. is (I was going to say *blest*, but may more properly say) *curst* with very great abilities. it appears, he's distinguish'd by 'em from a *Weak* man, by being *Abler* than such a one to do a *Great* deal of *mischief*. 'Tis a common saying, that *G.* sends *meat*, But the *Di.* sends *cooks*: So I think one may say of the Dn., that *G.* gave him an *understanding*, But * the *Di.*

* *Vide Note on the Devil*, p. 45.

gave him a *will*. this is *certainly* true, if the Meaning of the Dn's doctrine, is the Dn's, not otherwise.

I am aware that the enemies of christianity will dislike the language I give them in two or three places, and think my affection for christ is too affectionately express'd. To obviate this objection I request two things from you: *viz.* that I may offer a few words in Defence of a Few; and that you will attend to 'em. I crave Your attention especially while I explain my self on this word *devil*, because I have some apprehensions it may suffer by the constructions and consequences you commonly make. As I remember, when his lp., on the point of the Calumny, was so favourable as only to call you his Accuser, you presently began to think you had some where or other met with Διάβολος (Ang. the Devil) put for an Accuser; which fill'd your head so full of *greek* and the *devil*, that you thought his Lp., by calling you his Accuser, certainly meant to call you Διάβολος (Ang. the Devil). --- I shall finish my Greek with Reminding (not Informing) you, that Διάβολος in the Septuagint, &c. Now and Then, signifies A FALSE Accuser; Never, AN ACCUSER. --- If on so little ground you believed the Bishop's meaning was to call you a *greek* devil, it is well if you don't often think I mean to call you an *english* one; and that when I name the *devil* and the *dean* in the Same line, my meaning is, to make Co-Devils of 'em. --- To prevent
(I say)

(I say) all such misunderstandings as these, I would humbly offer to you what follows as a key to *your* doctrine, and to *my own* notion of it.

THE subject we are upon, is christ's kingdom, you and the comm. advance that in this km. Other persons Besides christ, have an authority of *adding* new laws to christ's, equally obligatory with christ's: To have such an authority in christ's km. (say I) is To have christ's Kingly Authority of *making laws* in christ's km.; To have christ's Kingly Authority of *making laws* in it, is To have *all possible* Kingly Authority in it; and Whoever have this *all possible* Kingly Authority in it, are Kings in it. To advance then (as you and the comm. do) that Other persons Besides christ, *actually have* this *all possible* Kingly Authority in the km. of christ, is to set up those other persons as other Kings Besides christ in the km. of Christ: and To set them up as other Kings *Besides* christ, is To set 'em up as Kings *in Opposition to* christ, in the km. of christ: for, whoever are Kings *Besides*, are certainly Kings *As much as*, christ in his km.; and by virtue of being Kings *As much as* christ, are qualify'd to make *their Own* pleasure, *instead of Christ's*, the rule of their government: since To be Kings *Themselves as much as Christ*, and yet Oblig'd to govern *Subjectively to Christ's* pleasure, is a contradiction. So far you'll agree with me: and if so far, you *must* agree with me *farther*; for if these upstart kings in christ's kingdom, are qua-

lif'd to govern according to their Own pleasure
instead of Christ's, most certainly they are qual-
 ify'd to govern according to their Own pleasure
in Opposition to Christ's: And if so, sure I am right
 when I say they are *Kings in Opposition to Christ*;
 and that their setting up such a km. of their Own
 within the km. of Christ in *Opposition to Christ's*, is setting up, not Christ's km. but the
 Divel's: But if it be the Divel's km., then the
 gentlemen who write for it, write for the Di-
 vel's km.; If so, they must not be angry at Me,
 but at *Themselves*, for my calling their own
 Kingdom and their own Doctrine by the Name
 of their own. herein, I think, I'm very consistent
 with christianity: for if it be a christian expres-
 sion, to call Writing for the kingdom of christ,
Writing for the kingdom of christ, 'tis certainly a
 christian one, to call Writing for the kingdom
 of the divel, *Writing for the kingdom of the di-
 vel*.

THIS indeed I ought to have advertis'd the
 reader of, before he was a reader, in order to
 instruct him, that when I charge Dr. Sh. or the
 com. or others, with Wickedness by any name
 or epithet whatsoeyer, I would not be thought
 to reflect on what *they mean by* their doctrine,
 but on *their doctrine*. The badness of the latter
 is not at all alter'd by the goodness of the former.
 Give to the com's doctrine *the com's meaning*,
 and I'll call it *the com's*; but give to the com's
 doctrine *it's own meaning*, and *none but it's own*,
 and

and I'll call it *—. The dn. of C. in one book, speaks ill of God; in another, of the Bishop. Of God, by Asserting that he has committed the dispensation of his favour to the church. Of the Bishop, by insinuating that he has offer'd a most shocking Indignity to our blessed Lord. In each of these two places, understand the dn. of C.'s words in a meaning *Distinct from their Own*, and you'll say the dn. of C. talks like the dn. of C.; but understand 'em in *their Own*, and you'll say the dn. of C. talks, not like *the dn.*, but, like *the dl.* of C. †

Let me as a Friend now, before I dismiss you, give you a little wholesom advice; and let me intreat you to follow it. 'Tis only this; — that for the future you'll talk seriously upon matters of Religion: And let me beg of you, never to laugh in print; but labour rather to convince the world that you are a profound Divine, than a merry Fellow. love charity; not

* Instead of this Dash, in the first Edit. was [the Devil's.] The author means that this, and the like seemingly sarcastical expressions may be of (as much, tho' of) *no more* weight with the reader, than the argument they are grounded on; namely, the argument just now advanced to prove that the km. the com. write for, is the km. of the Devil. p. 43, 44. To which same argument all such expressions were by the Prefatory N. B. in the first and second editions, plainly refer'd; in this, MORE plainly.

† The Assertion refer'd to, in it's Own meaning, Robs God of his Prerog.; what, pray, is liker the Devil?

The Infuination refer'd to, is a Calumny. What, pray, is liker the devil: who, in MANY Greek authors, is put for a calumniator; in "ONE English one, for an accuser? !! [Vid. Dr. Sh. on the Devil].

persecution. write Christ; not the * Devil, make a Useful man, of an Able one. make an Humble dean, of a Little one. make a Sound arguer, of a Subtil one. make an ingeniously Good author, of an ingeniously Bad one. in one word, make a *Hoadly* of a *Sherlock*.

LET me prevail with you, Dr. to *become a* Christian, to *become a* Gentleman, to *become a* Man, in your Principles; or at least, in your Writings. At present, I know not what to make of you: for indeed you seem to be none of the Three. I speak this in regard to the *doctrine* you defend, and to your *manner* of defending it.

THERE is more colour of reason than reason, in your arguments: and, to do justice to 'em, I think they are fit for the use of such, as are apter to Believe *every* thing, than to Examine *any* thing.

So much to the dean, concerning the dean, I beg leave now to trouble him with a word or two in relation to a certain gentleman intitul'd *My Self*. you shall have my Other name by and by; lest, not knowing Who I am, you shou'd take me for your old friend Mr. Sykes.

DO N'r think fit to answer me: or, if you do, be *sure* to abuse me; and shew that you are not writing against any Argument of mine, but against *Me*. tell me, I'm not the *bible*, or

* Vid. the foregoing note on the *devil* of C. p. 45, and the argument, p. 43, 44.

that

that the bible is heretick, that the bible is schismatick, that the bible is phanatick, the * *τρία καππανάκια*, the Triple Alliance against order and orthodoxy. make his Lordship answerable for every little weakness of my Own; and make my Own more than my Own. say I'm against christianity; because I stand up for christ. say, I have neither conscience nor common sense; because I vindicate conscience and common sense. say I Hate the church; because I Love a bishop. finally, wonder at my impudence in striking at a committee of great and grievous offenders against the gospel, by defending the gospel.

I leave it to your choice, High and Mighty Dr., either to say all these fine things of me, or else to let All the notice you take of me be This—that *I am not worthy of it.*

If you don't answer me, I hope at least you'll remember me: and regard the good advice that is given you, as given you

Edinburgh,
August 26,
1718.

by *A Friend to Christ;*
and
An Enemy to the Devil.

G. D.

* Every Body knows the Old Greek Proverb alluded to.

POSTSCRIPT.

THE Town has, for some time, been very
follicitous to know, *Who this Dr. Dalrymple is.* Some say, he's *an Irishman*; others
will have it, he's *an Englishman*; but *Few* think
he's *a Scotchman*. Abundance of gentlemen have
been nam'd on this occasion. The Dr. is *this*
man; and the Dr. is *that* man; and the Dr. is
every man; but the Dr.--To satisfy the curious,
I let 'em know, that there's a certain Scotch cler-
gyman in town, who I find, knows the author
perfectly well; can inform 'em, that he is *none*
of the persons he is taken for; but that the book
intitul'd, *A Letter from Edinburgh*, is, *A Letter*
from Edinburgh; and that *Dr. Gilbert Dalrymple*,
is *Dr. Gilbert Dalrymple*.

FINIS.



POSTSCRIPT.

